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The Power of Your Mind Over Your Thoughts

H. J. FARRELL, C.S.Sp.



The Corporative Idea and The Christian Concept



Shall This Nation Fail in Its Divine Mission?

TIMOTHY BROSNAHAN, S.J.

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THE CATHOLIC MIND

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No. 902

The Power of Your Mind

H. J. FARRELL, C.S.SP.

Reprinted from The Irish Digest, Dublin.

SOME people think that personality and self-control is gained by training the will. They try to form in themselves the habit of making energetic acts of volition. They count on the strength of will-power to achieve success in life.

I would maintain that the essential point towards which our efforts should be directed, the strategic point in the battle for self-mastery, is found in the mind rather than in the will, depends more on what we think than on what we decide to do. If I learn to control my mind and the thoughts that occupy it, I shall have all the will-power I require to control my external conduct. *As a man thinks so does he act.*

Notice how the use of the mind precedes every human act. I cannot decide to do a thing without first having thought about it. "Shall I go for a walk this evening or shall I stay at home and work?" I have to think about these alternatives before I make my choice between them. Thought, then, is the first stage towards action: the thought is father to the act. Sup-

pose, then, I use my will-power to control the thoughts that are in my mind, I shall find it easy to govern all my external behavior.

Many people will tell you that they do evil not because they wish to do it, but because they are irresistibly drawn towards acts which their conscience condemns. If they are, it is not because their passions are strong, it is not through weakness of will, it is because they adopt wrong strategy in the battle for self-control. Good strategy does not consist in launching big offensives along an extended front, but in recognizing the strategic value of one particular point and fighting out the battle on that one point alone. So, too, in the battle which human life implies, in the struggle that is going on in every human soul, we need less strength than strategy. If we learn to recognize and to utilize the power that is in our mind, we shall have enough strength of character and will to gain self-mastery.

Man is a composite being, made up of body and soul, but the various parts of his nature are so coordinated that every act of the body has its reactions on the soul, and each operation of mind and will rouses responses or reaction in the sense life of man, in the body, in the imagination, in the feelings.

AS A MAN THINKS, SO DOES HE ACT

Our thoughts are not cold, lifeless concepts that dwell in the mind alone. They are dynamic. They give a tendency towards action. Every thought seeks to express itself in external action, and if I entertain any thought habitually or even frequently, it is certain to influence my conduct. *As a man thinks, so does he act.* That is a fundamental law of human life, and it indicates the easiest and the surest means by which self-control and personality can be achieved. If I have enough will-power, then, to direct and control my thoughts, I have all the strength of will I need.

A man who has deliberately chosen a definite program of life, who is determined to do certain actions that he finds difficult and even painful, has no need of making strong energetic acts of will by which he will force his lower powers into submission; he need only keep the thoughts of his ideal constantly before his mind. That alone will give him an impulse towards action.

Inversely, if there are certain actions in life a man wishes to avoid, in spite of the attraction that they hold for him, he will not resist temptation by making strong efforts of will. He will utilize his will-power to keep his mind occupied with other thoughts and definitely exclude from the mind all consideration of the actions that he does not want to do.

I am using the word "thought" here in its usual connotation, in the meaning we attach to the word in ordinary conversation. It includes not only an intellectual concept but also a picture in the imagination and the corresponding feelings. When I say I am thinking of my mother, for example, I express a state of consciousness in which there is a pure concept in the intellect, an image of her before the mind and corresponding feelings.

This latter element is important, for though all thoughts give me a tendency towards action, some are much more efficacious than others. It is found that any thought that is allied with deep feeling gains the force and strength of "suggestion" and almost impels one to action. A musician may show himself a weak and inconstant character in other spheres of activity, but inspired by the love of music he will devote himself to his art. He will spend long hours at practise, deny himself comfort and pleasure—not because he has strong will-power, but because the thought of proficiency in music is allied with a feeling of love or enthusiasm. Such a combination is a powerful force that supplements the will.

FEAR GIVES A STRONG IMPULSE TO ACTION

Other feelings, like fear, for example, give a very strong impulse to action, and often play tricks with a man who does not know how to control them. If I look down from the top of Nelson Pillar, the thought of falling might come into my mind, but I find no trouble in keeping my balance because the railings are there, even though I may not hold them. But if somebody took the railings away, with the thought would come the *fear* of falling, and I should lose my balance at once.

Similarly, no one finds any trouble in walking along a plank, say two feet wide, as long as it remains on the ground; but if the same plank were fastened, and securely fastened, at a height of two hundred feet, very few could keep their balance in walking along it. Fear of falling makes us fall. Fear of blushing makes us blush. Fear of being self-conscious makes me tongue-tied before an audience. Thought allied with feelings tends irresistibly toward action.

We should utilize the principle involved in these examples. When there are certain actions that we want to perform in life, we should associate the thought of those actions with some strong and helpful feeling. That can be done mainly by quiet, reflective meditation. If I think over the line of conduct that I wish to pursue, reflect on the motives which lead me to desire it, enumerate the advantages, the gain it will be for me, form an attractive picture of the end I have in view, and keep that picture constantly before the mind, that is the easiest way to achieve success in action.

HAVE DEFINITE AIM IN LIFE

It may be objected that there are so many different things we have to do that we can't keep thinking of all of them together. That is true, and it explains the necessity of having an ideal in life that will inspire

and direct all our activities. It is useful for us to recognize that consciously or unconsciously every man adopts some goal or aim in life. The careless ne'er-do-well who merely drifts along has adopted, unconsciously perhaps, the line of least resistance as a program of life. He is the comfort seeker who seeks comfort in the negative way, by avoiding discomfort.

The pleasure seeker has also his aim in life. He aims at satisfying the lower instincts of his nature. The goal of the conventionalist is to conform to type, to avoid the disapproval of his fellow men. Some aim at making money or exercising power. A higher type of man is inspired by nobler aims, such as governing his life according to the standards of truth and morality, or rendering service to his fellow men. Religion sets before us the highest ideal of all, and the only one fully suitable to the rational man. It aims at perfecting nature with Sanctifying Grace and leads man to his eternal destiny.

I make this enumeration merely to point out that men of every description, from the highest to the lowest, from the strongest to the weakest, have some definite aim in life. When that aim is high we call it an ideal; when it is low or merely negative it scarcely deserves that name.

CONTROL YOUR THOUGHTS

The first step towards self-knowledge is to recognize towards what aim one's life is directed. If the aim is low and unworthy, we should reject it, and by reflective meditation set up for ourselves an ideal of what we would like to be. We can use our mind and imagination to dress up that ideal in its most attractive garb, so as to rouse enthusiasm in our feelings. The thought of that ideal deliberately chosen and loved will give us unity of purpose, establish harmony in life and lead to the height of achievement.

It cannot be impossible or even very difficult for

us to keep the thoughts of such an ideal constantly before the mind. It demands from us only those efforts of will that are required of every child that goes to school. Every schoolboy is expected to "pay attention in class"; that is, to keep his mind occupied with the line of thought suggested by the teacher. The efforts made by children for five hours at least each day should not be beyond the reach of any adult.

In point of fact, all men do control their thoughts for many hours each day. The accountant cannot allow his mind to wander when he is making up his books, the surgeon dare not be distracted in the course of an operation. Unfortunately, most people who control their thoughts without difficulty during the working hours of the day relax all effort when the day's work is done.

They allow their minds to wander when they have nothing particular to do. They indulge in dangerous day-dreaming or associative thinking, where images of all kinds flit to and fro before the mind. Their lives are undisciplined because their thoughts are uncontrolled. I can't control my actions if I don't control my thoughts, for as a man thinks so does he act.

DAY-DREAMING IS BAD

Associative thinking is never harmless; day-dreaming is *always* bad. There are few things that weaken our character, that undermine our strength of purpose and our force in action, more than the habit of allowing the mind to wander uncontrolled.

Watch your thoughts. That is where the battle of self-conquest is fought. Keep the mind occupied with agreeable and attractive thoughts of things you want to do. It will give you a powerful impulse to do them. Don't allow your mind to dwell on actions you wish to avoid, even under the pretext of examining conscience or making good resolutions against them.

Examination of conscience is necessary in the life

of every man, but it does not consist in brooding over the dark spots in one's soul. A person who had a minor defect of irritability in the earlier part of life can develop into a thoroughly bad-tempered, crotchety individual through a false method of examining conscience. There is a dangerous misuse, too, of the practice of renewing resolutions against actions that are bad. If, for any reason whatever, I am constantly reminding myself of things that I don't want to do, I am keeping the thought of those actions constantly before the mind, and hence enrooting in myself the tendency to do them. Keep the mind occupied with thoughts that are wholesome and inspiring. Have no mercy on dangerous or even frivolous thoughts. Avoid day-dreaming as a menace to self-control. As a man thinks. . . .

Shall This Nation Apostatize and Fail of Its Divine Mission?

TIMOTHY BROSNAHAN, S.J.

*Reprinted from The Catholic Standard and Times,
Philadelphia, Pa.*

FAMILIARITY with many of the national customs of our country renders us singularly inattentive to their religious character. Every year the President of the United States and the Governors of the various Commonwealths that constitute this nation succinctly enumerate the blessings of the year that is gone, officially in the name of the people whom they govern acknowledge that these blessings are from the bountiful hands of God, and by the prerogative and authority of their office and with the same formalities which they

would use in calling us—if there were need—to take up arms in defense of our country, they bid us as citizens to bend our knees in adoration and to clasp our hands in prayer to our Creator, the maker and governor of the universe, rendering to Him with grateful hearts thanksgiving for the blessings of the year. There is, I think, scarcely another country in Christendom in which the Chief Magistrate annually assigns a fixed day of thanksgiving to God for His benefits and mercies. It is a public and national recognition of Him Who holds all nations in the hollow of His hands, a confession of faith in a supreme ruler from Whom temporal sovereignty is derived, and an acknowledgment that whatever of prosperity and security we enjoy is a gift of His gracious Providence.

In many incidents and details of our national history the overruling guidance of the Almighty and all-bountiful King of Kings and Lord of Lords is startlingly apparent. Men may have planned in unrighteousness and folly and may have worked in selfishness and hatred, yet through all the years of our national existence one divine purpose runs—visible enough to those who stand aside and watch the flow of events from the vantage ground of faith. I stood once on the Suspension Bridge at Niagara and watched the mighty river below the falls. It seemed no river, but an eddying, whirling maelstrom of turbulent waters, apparently motionless except for the boiling and seething upheavals. A careless or unthinking observer who would not raise his eyes to look onwards and downward towards the sea might fancy he was gazing into some vast cauldron of nature.

Yet I knew that however furiously the waters raged and seemed to whirl and boil forever within the field of my vision, the motion onward was uniform; that local disturbances did not hinder the flowing of the river onward towards its end; that the same water that seemed to boil so turbulently in one place would yet

reach majestic calm on the broad bosom of the Saint Lawrence.

And I believe with a conviction that knows no doubting, with a conviction that grows stronger with increasing years and experience, that the current of our national life, if widely viewed, manifests, however deceptive the surface, a dominant undercurrent guided by eternal laws of wisdom and love carrying us towards a divine end. With no foolish vanity-stricken patriotism, but with profound humility and consciousness of favors undeserved, I believe that we are for some special reason of God "the heirs of all the ages in the foremost files of time," and that that God Who guided the founders of this Republic to build better than they knew—even perhaps better than some of them wished—has shielded us heretofore and guarded us, and will, unless we become an apostate nation and an unbelieving people, lead us to the fulfilling of a glorious destiny.

THE VIRTUE OF GRATITUDE

Gratitude, we are told by theologians, is a virtue akin to justice, and thanksgiving is the expression of it, its visible symbol and outward manifestation. To be grateful for favors received implies a habit of will whereby the recipient of favors is disposed to pay a debt of moral decency. No legal sanctions, it is true, safeguard the observance of the law of gratitude; we need fear no legal penalties if we are ungrateful for gifts received; no lawyer will bring suit against us if we forget benefits gratuitously bestowed; no civil judge will condemn us if we ignore the bounty of friend or benefactor; in no earthly court may our case be tried. Yet there are debts and obligations that human laws take no cognizance of. Legality is not morality. He is not an upright man whose conscience upbraids him only when by his deeds he has risked the possibility of incurring legal retribution; he is not a good citizen who is content to observe only the laws of the land,

who measures the extent of his obligation by the enactments of legislatures or the decisions of courts. For there are beyond the strict requirements of legal and commutative justice obligations incurred by the law of charity, benevolence and gratitude constituting moral debts, the payment of which gives seemliness, proportion and integrity to our lives as rational creatures. An old pagan philosopher says that he who preaches the duty of gratitude pleads the cause of God and man, for without this virtue we are incapable of religion and unfit for the society of our fellow men. The ungrateful man does not perceive his dependence on God or on his fellow man, or, perceiving it, he ignores or resents it. Wrapt up in self his mind is too narrow or obtuse to realize the relation of a creature to its creator, or the intellectual, moral and physical interdependence of one member of human society upon another, or his heart is too contracted and morose to entertain any quest but self, to admit the joy of returning a favor or the gladness of bestowing a gift. Friendship or religion when they give no tangible returns in present of prospective profits are in his judgment foolish and unbusinesslike affairs.

Saint Thomas Aquinas, the great doctor of Catholic theology, assigns three degrees to the virtue of gratitude:

First. The grateful man recognizes the benefits he has received and bears in his thoughts the remembrance of them. His mind is open to admit knowledge of favors bestowed and closed to prevent memory of them from escaping. He is quick to perceive what he owes to the bounty or generosity of another and slow to permit the consciousness of that bounty from passing into forgetfulness. Because of his intellectual honesty he appreciates the benefit conferred on him and because of his intellectual justice he does not allow knowledge of it to lapse into oblivion.

Secondly. The thankful appreciation of his mind

overflows to his heart and brims over in countenance and speech, establishing between him and his benefactor a bond of mutual friendship. As the true benefactor is moved to give from no ulterior motives of self, so the truly grateful man receives with no sense of indigent indebtedness, but with the joyousness of sharing in the goods of a friend. The gladness of having found brotherhood between himself and his benefactor surpasses even the comfort, the relief or the satisfaction brought by the gift or favor, and manifests itself naturally in his words and outward bearing.

Lastly. The grateful man is ready and desirous of returning favor for favor received, in keeping with the mutual relation that exists between benefactor and recipient. He is disposed to show in deed and action the convictions of his mind and the sentiments of his heart, and is eager, not in the temper of a creditor who is paying a burdensome debt, but with the affection of a friend, to find an opportunity of rendering to his benefactor a return suited to his character and wishes.

These three degrees of gratitude grow one out of the other, and each is respectively the basis and reason of the following. The law of love, we are told, is: "Thou shalt love the Lord thy God with thy whole mind, with thy whole heart and with all thy strength"—with thy head, thy heart and thy hand. True gratitude in like manner is first of the mind, and from the thoughts of the mind spring the emotions of the heart and the emotions of the heart show themselves in speech and action.

If we seriously consider these elements that constitute right thanksgiving and realize that there is no true gratitude that does not have its source in recognition and acknowledgment of favors conferred and in love of the heart for our benefactor and that does not flower in action, the best of us will find that we are fearfully ungrateful to God, the giver of life and the provider of all that we have.

**"AS A NATION WE HAVE NEARLY APOSTATIZED
FROM GOD"**

For over a hundred years we have been the favorites of Divine Providence, which has protected us from enemies abroad and from the consequences of our own folly and dissensions at home and has showered on us material prosperity unparalleled in human history. How have we as a nation shown our gratitude? As a nation we have nearly apostatized from God. Not one-third of the people of this nation profess any religion; we have made injustice the principle on which are distributed the wealth and the sources of wealth that our Father in heaven has lavishly bestowed for the common good; we have in many cases made private greed the motive power of government that was intended by the supreme governor of the universe to be the protector and defender of the public welfare. Does not the complaint of the Lord to Jeremias come unbidden to our lips: "Go cry in the ears of Jerusalem, saying: What iniquity have your fathers found in Me that they are gone far from Me and walked after vanity. . . . And they have not said: Where is the Lord that made us come up out of the land of Egypt . . . and brought us into the land of Carmel to eat the fruits thereof and the best things thereof. . . . Be astonished, O ye heavens at this, and ye gates thereof be very desolate, saith the Lord, because My people have done two evils. They have forsaken Me, the fountain of living waters, and have digged to themselves cisterns, broken cisterns that can hold no water."—ii, 13.

Is it not true that in seeking a remedy for the social evils that threaten our peace and security as a nation, recourse to heaven is unthought of? The overruling Providence of God in the conviction of countless numbers has been eliminated from the affairs of men. Prayer and childlike petition to the Almighty Father has passed out of the habit of their lives. God

has become to them a stranger in His own universe or a problematic shadow. They put their trust in human legislation, in the promises of soulless philosophies or in the influences of irreligious education. And yet if there is a fundamental social truth taught on every page of human history it is this, that social sickness is the result of social sin. Is the body politic suffering? The body politic has violated the immutable laws of Jehovah and may hope for relief only when it has done penance and returned to the ways of righteousness; when it has returned to God and acknowledged in gratitude its dependence on Him. Else the hope that it puts in the strength of legislative enactments shall be to its confusion, and its confidence in the shadowy wisdom of its philosophies and the shadowy good of its secularized education shall be to its shame. "Woe to you, apostate children," says the Lord by the mouth of His prophet, "that would take counsel and not of Me and would begin a web and not of My spirit that you might add sin to sin, who walk to go down into Egypt, and have not asked of My mouth, hoping for help in the strength of Pharaoh and trusting in the shadow of Egypt. And the strength of Pharaoh shall be to your confusion and the confidence of the shadow of Egypt shall be to your shame."

We no longer rightly apprehend the nature of our relations as a nation to God, our dependence on Him, our indebtedness to Him; we do not as a nation pay Him the debt of gratitude, taking as the criterion of gratitude the rule of Christ: "If you love Me keep My commandments."

We fancy that we have built this magnificent structure of a nation; but it was the Lord Who used us as instruments in the building of it, Who decreed the principles of its construction and the plan of its foundation and directed human events and guided human agencies in the erection of it. We fancy that we can preserve it in its integrity by our own conceits, which

we sometimes call legislation, and by educational devices from which the supreme legislator of nations is excluded; but as surely as the kingdom of Juda fell, so surely shall this Republic fail in the realization of its divine mission if this apostasy should—as God be praised it has not yet—become universal.

PATRIOTISM WITHOUT MORALITY IS HYPOCRISY

We profess ourselves ready to leave home, to put on the armor of battle, to fight and to die for our native land. Are we ready to observe the Ten Commandments for it? We are proud of our American manhood. Have we manhood enough to resist the allurements of vice and of dishonesty for the sake of native land and the God of our native land? We boast that we are a law-abiding people, a people who reverence law and value its security. Do we show that reverence in deed by keeping the laws of God? Or do some of us imagine that by fostering sectional enmities and hostility between classes the foundations of the noblest fabric of civil government ever fashioned for time will be made more secure? Do we hope that by dishonesty and injustice its stateliness will be made richer and its prosperity more imposing? Do we expect that by fostering the vices which disintegrate the family and the home its beauty shall become more radiant? Patriotism without morality is hypocrisy, and morality without religion is the wraith of a past generation's virtue. If religion with its incentives, its counsels and admonitions, its motives, mandates and sanctions cease to be the paramount influence of our lives, then love of country, sincere and practical love of country, will become an outworn superstition.

Even by honest and honorable men who love their country and who through the clear-sighted wisdom that is the dowry of true patriotism perceive the nascent or dormant forces that threaten the disfigurement of this fair edifice of popular government, this

fundamental truth is not sufficiently appreciated that the endurance of this Republic in its native integrity and the prosperity of all its people will be secured by the observance of the Ten Commandments, and whoever breaks one of them is not only a traitor to God, but is disloyal also to his country. Thirty-five centuries ago on Mount Sinai the principles of individual happiness and social order were given to Moses inscribed on tablets of stone, and in a republican form of government beyond all others the safety and happiness of the people depend on the concrete application of those principles in the daily conduct of our lives.

An odd conviction has obtained amongst us that secularized education is the safeguard of the Republic; that the school in which instruction in the Ten Commandments forms no part of the curriculum is the seminary of good citizenship; that our public libraries with their conglomerate collection of all the errors, falsehood and truth that men have printed on paper are reservoirs from which all will draw in abundance the enlightenment, refinement and virtue that will ennoble private and public life. We have somehow reached the conclusion that because secular knowledge may be a powerful and necessary ally, it is the guiding hand that leads, directs and inspires the forces of social order and morality. Yet not in mere knowledge nor in the mental development that comes from education, but in the virtue and strength of manhood that comes from the observance of the Ten Commandments shall be found universal security for the rights to "life, liberty and the pursuit of happiness."

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well,
May make one music as before,
But vaster."

—the vast, orchestral, triumphant music of freemen

—free with the freedom of which Saint Paul speaks: "Being made free from sin, you have been made servants of justice, free from irreligion, malice, hatred, lust and dishonest greed; freemen in whom reverence for the eternal laws of God, the destiny and dignity of man, rules and reigns over the knowledge of time and its physical laws. This might we one day hope for—a mighty people, learned, enlightened, refined in all the knowledge, science and art that give mastery of nature, strong in the virility of a pure athletic manhood, but stronger, more learned, enlightened and refined in the reverent acceptance of the truths of God and the loyal observance of His laws; then should our national life be one continued day of thanksgiving, then should there be "comfort in Sion . . . joy and gladness would be found therein, thanksgiving and the voice of praise."

The Corporative Idea

THE corporative idea has its roots in the traditional Christian concept in which the whole of society is looked upon as a living organism. It was developed broadly by the Catholic social philosophers of the nineteenth century and embodied in the encyclical *Rerum Novarum* of Leo XIII. Pius XI added the weight of his concurrence to the social program of Pope Leo and in *Quadragesimo Anno* further amplified the corporative idea, making it a paramount consideration in any Christian program for the reconstruction of the social order. It is true that since the time of *Rerum Novarum* controversy has been rife within the Church as to her position on social reorganization. Nevertheless, in the present time it is the mandatory character of the social program of *Quadragesimo Anno*, together with the critical situation brought about jointly by the apparent failure of capitalist economy and the totali-

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tarian encroachment upon civil society, which has forced the issue and caused many thinkers to favor the corporative idea.

Corporatism is a system of social organization which aims at the establishment of a body of vocational and inter-vocational institutions built on solidly Christian foundations. Such associations serve as intermediaries between the individual and the State, acting first for the welfare of the smaller group and secondarily for the common good of the whole body. The domain of corporatism may be social and economic or it may be political. It may develop within the natural associations or vocational groups, and this is a corporation of association; or it may be imposed by the State with the intention of controlling vocational activity, and this is State corporatism. The type of corporatism discussed here is that inferred from the Papal encyclicals—the corporation of association, socio-economic and developed within the vocational groups. There is no Catholic plan of corporative organization. We consider here a plan proposed by Catholic sociologists which offers the best fulfilment yet found of the philosophical teachings of the Church.

Such a corporation is an official and public body which acts as an intermediary between individual interests and the State. It manages common welfare within a determined occupation. It is more than a voluntary association, having its own authority from the State although always subordinate to the State; consequently its decisions have the force of law, recognized by the State and obliging all members of the vocational group. It has the right to impose obligations on its members and to represent them before the higher authority of the State. It regulates economic life, adapting products and services to the needs of the consumer; opens convenient markets, insures distribution, thus relieving the State of many problems of secondary and technical nature now incumbent upon it.

It is more than a social organization, proposing as it does to make the virtue of Christian charity and social justice the directing principles of activity. No apathetic gesture of moral consciousness, but steady promotion of a Christian outlook will be the mark of the corporation. Implicit in its fundamental nature is the realization of the brotherhood of man under the fatherhood of God; and deriving from this will be the sense of obligation to work for the moderation of commercial rivalry and the elimination of the struggle of class against class. Material problems will be scrutinized in the light of Christian principles, and decisions will be arrived at not solely in consideration of the expediency of the move, but primarily in the interest of social peace and order.

The need for the corporation is sufficiently apparent. Its structure conforms to the natural grouping of men according to their common associations and interests. Although the present disorder is undoubtedly due to false principles governing our economic order, still some part of the failure lies in the fact that there is nobody able to represent the best interests of vocational groups and keep order within them. Corporative organization supplies the implementation through which the private firm becomes an institution designed to benefit the common good. The labor contract becomes legally recognized. Intellectual and manual workers participate in the national economy through joint committees, corporative councils and a national economy board. These tend to establish a permanent and organic collaboration between group and State, and would make for active promotion of social legislation by these groups. The coordinated economic life which is the aim of corporative organization is dependent upon this collaboration of the natural organs of society.

Wherever it exists, the labor union is a foundation stone of the corporation. The labor union is a free

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association; the corporation is the agent of discipline and coordination. Under the corporation unions will work with unions by extending the practice of collective bargaining and by naming representatives to councils.

The chief administrative agency for the corporation will be corporative councils, each group having its own—local, regional and national. Owners, laborers and other employes in a given industrial unit will be placed in distinct electoral units, each of which will choose delegates in equal numbers to the councils. The council will be a fully recognized juridical person with powers corresponding to its duties. It will regulate working conditions, stabilize production and markets, organize service units concerned with employment problems, handle social insurance and establish a labor relations court. For proper fulfilment of these functions, some divisions of activity, such as the following will be advisable: an economic board, composed of business leaders; a labor board, representative of all ranks on an equal basis; a finance committee, made up of business leaders and financial experts; and a technical division.

There will be inter-corporation councils, both regional and national, to bind together horizontally what has already been organized vertically. These councils are to be construed as distinct from political groups and subordinate to the State. On the other hand, the State may not encroach upon the prerogatives of the corporations, and those offices which may be performed satisfactorily by the smaller unit may not be taken over by the State. It is essential that a spirit of mutual trust and collaboration exist between these two.

In order to insure the Christian nature of the proposed restoration of order, the corporative idea must re-introduce into economic life the sense of human values and human needs. It will have before it the problem of educating patiently both a trained person-

nel and a public which must become aware of the existence of social morality. This work of education should receive the cooperation of all responsible agencies, but particularly that of Catholic Action groups, Catholic labor unions and all Catholic workers. Catholic workers must be seen to embody the Christian ideal, to be convinced Christians in their charity and solidarity, ready alike to work for higher justice and to submit to sacrifice for the sake of the social good.

The influence of the Popes of social action has been so great that the modern corporation idea may be said to be the direct outcome of their encyclicals. Leo XIII cherished the hope that the modern corporation might be established which would restore in principle the medieval corporation under a form adapted to modern times. Pius XI felt the special need for the reform, saying, "on account of the evil of Individualism, as we call it . . . the highly developed social life which once flourished in a variety of prosperous institutions has been all but ruined" so that today "there is virtually left only individuals and the State." . . . "There cannot be question of any perfect cure except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups namely: binding men together, not according to the position they occupy in the labor market, but according to the diverse functions they exercise in society" (*Quadragesimo Anno*). "Free competition cannot be the ruling principle of the economic world. Economic supremacy cannot bring about a restoration of Christian principles of social justice and social charity. But if we consider the whole structure of economic life, such social justice and social charity can be achieved only by a body of vocational and inter-vocational organisms, built on solidly Christian principles working together to effect a Corporation" (*Divini Redemptoris*).

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